



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Delhigh Circuit, Delaware Co. June 1, 1833.

Dear Brother,—I returned home from our conference, and after arranging my temporal business, myself, wife and three children started for this circuit, in accordance with my appointment from conference, and arrived on the 15th of April last.

The brethren appeared very much dissatisfied because the circuit had been divided. This arose principally on account of their fears that they would not be able to support a preacher, as they were few in number, and not in affluent circumstances. Of course you may have some tolerable idea of my feelings in this state of affairs. Yet thanks be to God, although surrounded with difficulties in prospect, my soul was staid on the Lord, and I was enabled in some degree of christian hope, to say to the few, that if they would take care of my wife and children for a short time, and keep me decently clad, so that I might not appear through the circuit destitute of friends, I had little fear of our suffering, or our cause languishing.

I believed that God would revive His work, and that an effectual door would be opened to my future usefulness. Especially I requested that our brethren would exert their influence, personally, and if so, our cause would prosper; the circuit would be sustained, and the preacher also. The brethren acquiesced and bid me go forward in the name of the Lord.

I commenced my labours, and thanks be to God I have seen his pleasure prosper in my hands. The infallible signs of a true gospel ministry have been seen and acknowledged. It gives me sincere pleasure to inform you, that sinners have been convinced of their sinfulness, they have become penitent mourners in Zion, and more, they have been made happy subjects of converting grace, whilst some of the backslidden in heart, have been reclaimed through the superabounding grace of the gospel of Christ—the lukewarm have been roused from their lethargy and are becoming actively interested in the salvation of souls, and old professors have been made increasingly to rejoice in the God of their salvation.

Prejudice and superstition are subsiding through the medium of plain and pointed preaching, and the cause of our Redeemer is on the advance. To the praise of the grace of God, I have not attended an appointment since I came to the circuit without witnessing the power of God. My soul feels truly thankful to Him for the tokens of mercy wherewith He has visited us.

Yesterday, at my appointment during prayer and preaching, the Lord was eminently present, and while His servant "drew the bow at a venture," the Holy Spirit directed the arrow, sin-

ners wept before the Lord, and the people of God rejoiced aloud.

Shortly after I read our Constitution, and invited any present who were so disposed to unite with us. The result of this invitation was an accession of *fourteen members*—these requested their names to be enrolled on our church record, and I entertain the good hope that I shall organize two more societies when I come round again. The above fourteen were organized into a class. Thus you perceive that our fears are dissipated, and more than our hopes realized.

Let not our people or our preachers be discouraged, but let us strengthen each others hands, and encourage each others hearts, and glorious things shall be spoken of our Zion.

Yours, &c. H. T. BUSH.

For the Methodist Protestant.

*Secessions from the Methodist Episcopal Church.
Recent secession in Williamsburg.*

NEW YORK CITY, June 4, 1833.

Mr. Editor,—In a communication of last week, I gave you some hint of a secession which was likely to take place from the Methodist Episcopal Church in Williamsburg, a very flourishing Village, situated east of this City, on Long Island, only the distance across East River. The society from which this secession is formed, was visited within a year or so, with a very cheering revival of religion, and a number of members were added to the church; but there was no peace in Israel notwithstanding. The exercise of unwarrantable power by the ministry, gave general dissatisfaction in the society, until endurance ceased to be a virtue. Under such circumstances two of the Trustees with several others, called on brother Pearson and myself, obtained a number of Disciplines, and after examination and conversation, invited us to visit them on last Sabbath afternoon, and organize a society. We accordingly repaired to the village at the appointed hour, and found a large upper room well filled with serious and orderly persons, who were waiting to hear what we had to say. After one or two addresses suited to the occasion, an invitation was given to such persons as had fully made up their minds to become members of the Methodist Protestant Church; when *thirty-seven* names were announced, embracing two trustees and several class leaders. They proceeded to the election of a class leader; and this evening we expect to visit them to assist in making arrangements to build a house of worship. There were several persons present, when this society was organized, whose minds were not fully decided on the course which they would pursue; but it is pretty certain, that others are ready to follow the seceding party. This secession is highly respectable, both as to number and character, if we consider the state of the society in Williamsburg. We have received two trustees out of five, and thirty-seven members out of seventy, with a good prospect of additions.

In a communication sent last week, which I think it probable will not be published. I remarked that *three urgent* applications had been made by an influential member of the M. E. Church, for a minister to come immediately and organize a society of eighty members, who were waiting to secede, in a section of country where there are no members of our denomination.—But we had no minister to send, who could be spared from other work already marked out.—Therefore, as honest men, we could not advise them to leave their present fold, until they can be supplied with a suitable shepherd.

I am truly glad that such cases are now occurring, that the eyes of our people may be opened, to the importance of doing something to meet these applications promptly. If any circumstance can produce mortification, I am sure such an instance of incapacity as this, must have a tendency to do it.

The secession in Williamsburg must have shared the same fate but for its contiguity to this city. We can partially supply their wants by our labours.

Deficiency of ministerial labour has so frequently occupied a portion of the columns of your paper, that it looks like a waste of time to attempt any additional remarks. Indeed I strongly suspect that "*the set time to favor Zion*" has not come. We have not journeyed forty years in the wilderness as a preparative for the promised inheritance. Such is the influence of the unbelief entailed upon us as the result of our Egyptian bondage, I am fully persuaded, that all those who have left our spiritual Egypt at mature age must die in this wilderness. It will remain for our children to go up and possess the land. Our prejudices against an educated ministry, are fixed beyond the possibility of reformation,* and after much patient examination, and laborious thought, I have arrived at the conclusion, that no decisive steps will ever be taken until the present generation falls asleep, and the providence of God raises up another, more wise and prudent, and therefore better prepared to enter upon so great a work. Experience has settled the point to my entire satisfaction, that almost all our calculations relative to our prosperity are based upon false premises; although raised up under the free institutions of our own country, our former ecclesiastical bondage has disqualified us for judging rationally of the benefits to be derived from religious liberty. I conclude, that "*we are to be made perfect through sufferings.*" Yea, doubtless it will be through much tribulation, that we shall obtain true religious liberty. We are now passing through a most painful disciplinary process, from which we shall learn many important lessons of practical wisdom—but evidently too late in the day to benefit the present generation. We too must die in this wilderness! Yours, &c.

IRA A. EASTER.

* Brother Easter would think differently if he were in many other sections of our country.—Ed.

ECCLESIASTICAL.

For the Methodist Protestant.

ON BALANCED POWER.

Mr. Editor,—In your 20th No. a private member of the M. P. Church gives his opinion that "we are in danger of anarchy," and that "we have not a sufficiency of executive power," "we want more central force." This short and judicious article of a Private Member appears to have given alarm. He was soon called upon for specifications; and since then a writer urges that "A bondman is a slave, by whatever name he is known;" that "there is more danger of the people sliding into a state of *unbending despotism*, than of verging to a condition of unbridled anarchy;" and that "priests will rule, and the people too easily submit to a condition of servitude."

Now what are the facts? Are we willing to tell them? Are we willing to be ingenuous enough to own their reality? The impartial historian will have to state, that ever since the Convention of 1830, the very thing which has impeded our progress, disgraced our church, and threatened ruin to our institutions, has been something very like the spirit of "unbridled anarchy;" while the "rule of priests" has not been felt in all our borders. Is it not a deplorable fact, that more than one city could be named, in which the Methodist Protestant Church has been shamefully disgraced by men calling themselves Reformers, and who, though they had become identified with us, were evidently unworthy to be members of any church? What meant the call, as published in your paper not long since, for the church to have a rule whereby she could expel a factious *body* of members, without the slow process of individual trial? It was the result of long and painful suffering, from the loose and detestable efforts of anarchy, to "rule" every thing, in opposition to all law, disciplinary or constitutional.

"Priests will rule," and so will anarchists.—They are as ambitious of power, and of lawless power too, as any priesthood in creation. It is not the gospel ministry which *generates* the inordinate love of power: this is the disease of human nature; and belongs to every fallen son of Adam. The people, it may perhaps be said, cannot possibly have too much power. But who are the *people*? Are not *priests* a part of them? If it be said *all* power ought to be in *all* the people, this means exactly that every man ought to do what is right in his own eyes. Executive power cannot be in *all* the people, on any other possible supposition. This is power to maintain order in society, according to the provisions of law. Will it be said there is no danger whatever that the *people* should fall into disorder? Then it follows, that they need no government. They are supposed to be a set of pure and holy creatures, who will do all things well, provided they be left alone, for every man to govern himself, without any law or restraint whatever.

The painful experience of three years abundantly proves, either that we have not executive power enough, or that we have not sufficient spirit to use what we already possess. Why else is there in many places so much disorder, or death-like indifference to discipline, and to the sacred institutions of religion? Executive power is wanted for no other purpose than to diffuse a wholesome energy through the body, whereby we shall enjoy happiness within, and have moral strength to repel hostile invasion.—Inordinate priestly rule is that exactly against which we have declared war; but the arm of our

church has become paralyzed by the loose spirit of anarchy; and this, above all things, has been the cause of our inefficiency. The power which is arrayed against us, smiles at this state of things; and makes its calculations on this ground chiefly, for our ultimate discomfiture. It is no pleasant sound to the aristocracy of the M. E. Church, to hear a voice raised against anarchy in our infant community. They wish this to prevail among us, the more extensively the better for their cause. They can look on with a supercilious smile of contempt, and see us for awhile tear our own vitals, and then dwindle into unnoticed obscurity, accompanied with the convulsive efforts of expiring infancy, and followed by ecclesiastical extinction. This is the consummation devoutly hoped for by the enemies of Christian liberty, and mournfully feared by its friends; and let us disguise the matter as we may, the chief foundation of those hopes, on the one hand, and fears on the other, is the blind advancement of unbridled anarchy.

It is fully admitted, at the same time, that the liberty of the church may be ruined by too much executive power. A wise people will keep *both* their eyes open.

To put all authority into the executive, is one absurdity; to have a body of laws without any power to execute them, is another; and the wisdom of government consists in so balancing the matter, that there shall be all necessary energy in the administration, and at the same time a sufficient amount of power in the body to check its operation, and hold it to a due responsibility.

"A private member of the M. P. Church" is right in his doctrine of a "central force." It is necessary that this should have its influence through all the parts of the system. The course of its operation should be defined, limited and checked; but should not be *cut off* from any part of the body, by having another executive force set in *opposition* to it; for this tends to conflict, derangement and disorganization.

The President of the United States, for example, constitutes a strong central force of executive power. He appoints subordinate officers, foreign ministers, judges of the courts, and even has a veto upon the legislative authority. How is his power limited and checked? By the suffrages of the people, and by the negative authority of the Senate. He has the right of nomination, but the Senate of the United States must give its "advice and consent," before his authority can be carried into full operation.

The proposed compromise of 1820, which gave the bishops the right to nominate three men for every presiding elder that should be wanted, and gave the annual conferences power to make their selection from the persons nominated, was probably the wisest measure that was ever brought into the General Conference of the Methodist Episcopal Church. Had it been carried fully into effect, I am persuaded no secession, of any importance, had taken place in that church unto the present day. That measure was thought by many to be in itself a trifle; and I must own I was weak enough to be one of the number who thought so; but the bishops themselves had penetration enough to view it in a very different light, and policy enough to remove it far hence into the wilderness. It would have been one great step towards checking and limiting the executive power, without destroying its energy. Some of us thought the annual conferences ought to elect the presiding elders, independently of the bishops altogether. But subsequent reflection has convinced me that this would have been a weak and foolish

measure. Why? Because it would have cut off the central power, by creating an executive authority in *opposition* to his. As presiding elders were to be executive officers, certainly the chief officer ought to have some influence in their appointment. How else could his authority properly reach through the whole body? And without this, how can there be any such thing as consistency and harmony of government?—Whether bishops and presiding elders are necessary, is not now the question; but on supposition that they are so, the famous "suspended resolutions" carried within them the principle of a wholesome and safe administration. For the executive to nominate, and another constituted authority to elect, is certainly an operation which *distributes* the power, *limits* it, *checks* it, and at the same time *connects* the several parts of the government together. To despise this process, of nomination by one authority, and election or rejection by another, is to despise the Constitution of the United States.

But what has all this to do with the subject before us? Much every way: chiefly because this connecting principle is wanting, almost throughout the whole executive department of our government. What a mere cypher; and a post-boy, is a president of one of our annual conferences! It can scarcely be perceived, that he is made an executive officer at all. He must travel at large, attend camp meetings and quarterly meetings, and ordain ministers; but he is not commissioned to execute discipline, or to see that it be executed, in any part of his district. A superintendent, indeed, happily for us, is commissioned by law "to execute discipline," and is thus constituted the chief executive officer of his circuit or station. But his official power is almost cut off, and there was a strong effort made in the Convention to have it cut off entirely. How? By having a paramount constitutional law, that all class leaders should be elected by the classes, independently of the chief minister of the circuit or station. Now let it be considered, that class leaders themselves are executive officers, and constitute the main weight of every executive body under the superintendency of the minister. As it is made his duty "to execute discipline," there is an utter absurdity in the supposition that he is to have no discretion in selecting the subordinate officers, through whose agency his official authority is to be carried into effect. It is like saying, we make it your duty to execute discipline, but we will appoint a body of officers in opposition to you, that they may hinder the execution. Is he to have no judgment at all, in selecting the men who will be most competent, or most disposed, to aid him in the administration? His authority, it is true, ought to be limited and checked. And how is this to be done? By giving him the right in all instances to do no more than to *nominate* men for class leaders, and by giving all the classes a negative upon him, by authorizing them to elect or reject the person nominated. This would give the church the benefit of his judgment, in the selection of competent officers, and that of the classes also; and it would be a perfectly safe administration in a government of liberty, unless we choose to charge the Constitution of the United States with despotism or foolishness. This *nominating* power appears to be viewed by some with wonderful indignation; and yet it is a most prominent feature in that civil constitution which we call the safe-guard of our liberties. In the church government which we have left, ministers had all power both to nominate and elect; we propose to deprive

them of all authority to do the one or the other; that is, because the old government made them *every thing*, we propose sagely to mend the matter, by making them *nothing*. Now in the appointment of subordinate officers, we may appeal to common sense, and ask, how can you *balance* the power between distinct departments, without *each* of them having a voice in the matter? And how can this be, but for one of them to nominate, and for the other to elect or reject?

Brother "W." warmly opposes the doctrine, that a superintendent should fill the pulpits or have them filled, "without consulting the brethren, and acting in concert with the quarterly conference." I also oppose it; for it is manifest that this "concert" should prevail through all the parts of the government and administration. A superintendent should have a voice in filling the pulpits or having them filled, but some other body should have a joint authority. Either the board of trustees, the quarterly conferences, or some executive committee should be "consulted," and should have a negative upon the superintendent's power. Mr. "W." recommends such an alteration of the rule, indeed, as shall authorize a quarterly conference "to adopt measures to have the pulpits supplied," independently of the superintendent's authority, and then to command him, as their humble slave, to go and do as they bid him. Here we might exclaim in his own words,—"Blessed reform!"—"what a wonderful reform!" He is terribly shocked, that *all* the power should be put into one department; but let *all* be put into the other one, the quarterly conference, and thus make the superintendent their humble slave, and lo, his feelings are left quite serene! We admit, Sir, that a superintendent ought to "consult the brethren" in filling the pulpits or having them filled; but we contend at the same time, that the brethren ought equally to "consult" him, in regard to the "times and places" of preaching, in their circuit or station. All these matters should be regulated by a *joint* authority. For a quarterly conference to mark out all "times and places" of preaching, without "consulting" the man who is to fill those appointments, and thus to command the minister of God, as their tame underling, to go and do as they bid him, is a humiliating degradation, utterly unworthy of reformers. Let us triumph in our ecclesiastical democracy as we may, a candid examination of the New Testament will convince any man that we have no alternative, but either to be deists, or to own that Jesus Christ has appointed his ministers to be the chief rulers or executive officers, in the church. And in the name of reason and religion, how can they have "the oversight of the flock," and "take care of the church of God," if their hands are tied down from all official superintendency?

In conclusion, I must earnestly and respectfully urge upon the annual conferences of our church, to recommend to the ensuing general conference, such alteration of the eleventh article of the Constitution, as shall unequivocally give the superintendents of circuits and stations, an official voice in the appointment of all class leaders, by giving them the right of nomination, and reserving to the classes respectively the authority of election or rejection; provided, that in *stations*, the superintendent shall "consult" the leader's meeting, and obtain their "advice and consent," in all his nominations.

"MUTUAL RIGHTS."

P. S. I sincerely hope "A private member of the M. P. Church" will not be discouraged; for he will be sustained by truth, and by fellow laborers who will not be intimidated by any threatening and vehement efforts against the wholesome energy of government.

For the Methodist Protestant.

Mr. Editor,—In a late excursion, a glance at the journals of our late conference convinced me, that some explanation is due in relation to the report of the stationing committee of that conference. It gives me pleasure to assure our fellowship, that if any thing which has appeared in your columns, either from myself or any other, be understood to impeach the motives of said committee, it is totally unmerited. I venture to say, after a more than usually extended acquaintance with our body, that the committee referred to is not surpassed in integrity and intelligence by any selection of the same number, which our fellowship could afford in any district. But to them, or some of them, the duty assigned was novel, and more difficult to all than I myself had imagined, until the late glance at the journals above referred to. A noted resolution of said conference referred to in a late communication of mine not yet published, has a clause to this purport: "Every ordained minister who consents to receive any amount of official labor, is thereby made," &c. although the resolution was moved by myself, (extemporaneously however,) I have uniformly understood it to read thus: "every ordained minister who receives," &c. The difference is vast. The resolution as it stands gives the conference no discretion in the selection of her official functionaries, denominated itinerants, which of course is unequal, and created a manifest embarrassment on the part of the committee, in making an arrangement which would harmonize such conference membership with constitutional itinerancy. And although it gives me pleasure to make this explanation unasked, and I have no doubt unexpected by every one of the committee, yet against the unscriptural work which flowed from this combined error I still more heartily protest, since it seems I had some hand in it, in not guarding the resolution by a more correct phraseology. No sir, W. W. Hill himself shall not escape me when I find him in error. Nor let the brother, "A Member of the Convention," much as I love him, anticipate more lenient treatment. Why did he garble the resolution so as to make it appear as part of the protest of Mr. Hill and others, instead of a resolution of the North Carolina annual conference? Why did he leave out that part of the resolution which says that this conference understand a constitutional itinerant in this sense, and will practice accordingly? or words to this amount. I now know he had a correct transcript from the journals, and therefore was not misled. Did he wish to make a veteran in reform, whom, from some cause he ceases to recognize as a *brother*, appear ridiculous? Whence has he taken his new fashion, of Mr. Hill, Mr. Hill? is it not from the old wardrobe? You know, sir, a few years since a difference of opinion among Methodists on certain matters, made some thousands of Ministers in the United States, instead of brothers. I know, sir, that old fashions are not easily forsaken by some. The knee buckle and shoe buckle still compose a part of the costume of some of our ancient gentry. Is "A Member of the Convention" of this class? If so, permit a "veteran" to recommend the pure Hebrew of old Methodism, brother, brother; instead of the jargon of captivity, Mr. Mr. Since writing the last paragraph, I perceive in the second paragraph of the Reply to Mr. Hill, the appellation "brother's paper." A careful observer had stated to me that the appellation was entirely dispensed with. I am

pleased to find upon reference, that he is merely mistaken.

I observe in No. 22, a writer over the signature Philadelphia gives you some thoughts on the composition of annual conferences; and among other things, the meaning of the word *itinerant*, which, according to our "English Dictionary," signifies one who has no fixed residence, but is continually travelling from place to place: "nights excepted of course, or he must soon terminate his career. As I may not be a 'well informed Methodist,' I may not be qualified to decide on this learned definition, "consequently it cannot mean one that is *confined* to a factory, work-bench, drug-store, or any other local worldly calling." Are practising physicians, sailors, and the distributors of tracts, bibles, &c. constitutional itinerants or not? I suppose Bartimeus must be the esteemed chairman of the committee who reported the definition of the itinerant. Although "A Member of the Convention" knew a chairman of a committee by the name of Bartimeus, yet I find no such personage among the list of delegates, unless we recognize our beloved brother Shinn under that appellation. I am pleased to find that his philanthropy promptly moved him to attend to the solicitation of "A Member of the Convention." And I hope, when I assure that brother that I find nothing in the definition of a constitutional itinerant by brother Shinn, reverse to my faith; that he will in future excuse me of heterodoxy. The following corollary closes my correspondence on this subject. 1st. A constitutional itinerant with us is a minister who receives his appointments annually from the stationing power of conference, to any number of congregations composing a station or circuit, from one to twenty or more; liable to annual changes. 2d. That the annual conferences have entire control of the extent of circuits and stations according to their ideas of ability to support the ministry respectively assigned. 3d. That the conferences have the sole discretion of selecting their accredited functionaries, denominated itinerants from those that apply: they are not bound to receive all, unless all can be efficiently employed. And I hope it will now be admitted that efficiently does not mean continual travelling from place to place. I infer, that a circuit may consist of three congregations as well as thirty, provided a satisfactory arrangement can be made to secure the services of an efficient ministry: and that by making circuits smaller, men of families may be changed without detriment to their families; the benefit of mature talents secured, and our people supplied with Sunday preaching, &c. Should it be asked what must become of those preachers who have no appointment assigned, I answer, the alternative is clear; let them take limited service from the proper authorities, or mind their own business; or if they believe honestly that their abilities for usefulness are not duly respected among us, let them enter some other department of the great christian family, where there may be provision for more extended usefulness to the cause of christianity. And what Methodist Protestant would be so like the dog in the manger as to murmur at this arrangement? Ours, as a free christian community will and must select their functionaries; if they act wisely, they will select the most efficient. This will tend to the improvement of our ministry, and more care in making of them. Men will be compelled to study to shew themselves approved. If it be asked, how are our juniors to be brought on? I answer, under the care and su-

perintendence of our seniors, and not over their heads. I lately witnessed with much edification, the business transactions of the Protestant Episcopal church of North Carolina in their convention. I think their membership does not exceed 1000 in the diocese; and that only some five or six congregations support resident pastors; and yet they liberally support some sixteen ministers in this state, and have resolved to establish a Protestant Episcopal school, which must cost them much. One of the congregations, if I recollect rightly, reported, for purposes independent of the support of their minister the last year, \$1100. This may look like a small stream, but it is silent, deep and strong: they must make immense advances to sustain their missionaries, &c. We must imitate so far as we can, their excellent examples.

W. W. H.

For the Methodist Protestant.

COMMUNICATION.

Mr. Editor,—The design of this communication is not to protract the controversy between Mr. Hill and "A Member of the Convention," but to place the subject once more in a clear point of light, and to refute a few of Mr. Hill's broad assertions, made in his last attack upon the above named writer.

It will be recollected, that a writer over the signature "Itinerant," at page 84 of the present Volume, requested information on "the meaning of that part of the constitution which relates to the composition of the annual conferences, and when a minister can be properly under the stationing power of the conference." After waiting some time and seeing no answer appear, we gave, at page 98, what we conceived to be the legitimate meaning of that part of the constitution referred to, and a fair answer to the question, "when can a minister be properly under the stationing power of the annual conference?" The answer we gave was, "Every minister and preacher is properly under the stationing authority of the conference the moment he is received to *itinerate*; that is, when he is recognised by the conference as a minister or preacher who may be placed on any circuit or station of the district to preach at all the appointments or preaching places designated by the quarterly conference." We also offered several good reasons to prove that this was the sense of the convention, and the legitimate meaning of the constitution in its definition of an itinerant minister. Mr. Hill attacked this communication, although he was not the writer of the paper signed Itinerant, and attempted to make it appear, that the convention had sanctioned a species of congregationalism, which might be accommodated to the convenience of every minister in the district, and that this was the kind of itinerancy the convention was determined to have, and no other. We replied to Mr. Hill at page 138, and concluded the reply in your following number, and treated Mr. Hill respectfully; and, we believe, fairly refuted all his arguments, so far as we understood his meaning.—To this reply Mr. Hill has published in your 23 number, what, we presume, he would call a refutation.

It is not our intention to go over Mr. Hill's "lengthy communication," nor would we do so were it even "breadth." The sarcasms and irrelevant remarks with which it abounds, render a large portion of it too unpleasant to be noticed. There are, however, a few particulars that we deem absolutely necessary to notice.

Mr. Hill asserts, that our "statement" at page 139, "is sadly destitute of truth." Our statement is as follows: "A recent annual conference of North Carolina, recognised the labours of all those ministers who were not properly under the stationing authority of the conference, according to the constitutional sense of the word, as *extra ministerial aid*." We here appeal to the journal of the last North Carolina annual conference, (an extract of which we have before us,) for the truth of this statement. In the report of a committee, appointed by the conference, "to take into consideration the past and probable operations of the constitution of the Methodist Protestant Church, &c." we have the following sentence: "They (the committee) find, however, that the last annual conference instead of assigning stations to some of their ministers, appointed their services and labours under the term '*extra ministerial aid*,' which term is not found in our constitution, and if persisted in will vacate their seats in the conference."

Again, Mr. Hill quotes what we gave in our former paper as his construction of the constitutional definition of an itinerant minister, and declares it to be "a garbled transcript of a regular record entered on the journal of the last North Carolina annual conference." We again appeal to the journal in proof of the integrity of the transcript. "On motion of Brother Hill, Resolved, that the clause of the constitution comprised in the following words: The annual conference composed of all the ordained itinerant ministers, belonging to the district, that is, all ministers properly under the stationing authority of the annual conference, is understood by this conference in the following sense, viz: that every ordained minister who shall consent to receive from the stationing power of the annual conference, any amount of official labour, is thereby made an itinerant minister in a constitutional sense."

Again, Mr. Hill avers, that the above construction was "no part of the protest of Mr. Hill and others," and that it "does not touch the matter against which they protested." Now, Sir, if you will turn to our paragraph at page 139, you will perceive, that it has no allusion to Mr. Hill's protest, which he made against the last annual conference, for placing the itinerants in charge of the circuits and stations, and which he calls an "outrage against revelation, reason, and our constitution." Neither has it any allusion to his protest, if it may be so called, before the public congregation, on the conference Sabbath, which threw the whole into a state of consternation not easily described, and the effects of which will not be soon removed. The paragraph has direct allusion to Mr. Hill's resolution above inserted, and views it as a protest against the course pursued by the preceding annual conference which had "instead of assigning stations to some of their ministers, appointed their services and labour under the term *extra ministerial aid*," which course, if persisted in, would, according to the committee's opinion, "vacate their seats in the conference." Our paragraph represents Mr. Hill and others as protesting against the practice of the preceding annual conference. And this the resolution certainly did even if the whole conference had adopted it; and it was doubtless designed to prevent a similar practice in any subsequent conference. Mr. Hill and a few others were not satisfied with the report of the committee, and would have this construction appended to the report, and entered upon the journal.

In making the quotation from an extract of the journal, we had no intention to "intermeddle with domestic trouble," or in any way to "expose" the affairs of the North Carolina annual conference. Our design in giving Mr. Hill's construction of that part of the constitution, which defines an itinerant minister, was to shew clearly his real views of an itinerant minister and consequently his notions of itinerancy. And this the extract does, much more intelligibly than any thing he has said in your 17th number.

We shall now close our defence against Mr. Hill, and say nothing more in relation to him, except he again attack us in a way that will make it indispensably necessary.

A Member of the Convention.

For the Methodist Protestant.

Mr. Editor,—Some weeks since I sent you for publication some reflections relative to the difference of a man in and out of power, in the case of Hazael's accession to the throne of Syria. In continuing my researches in the Holy Scriptures, I find in the 4th chapter of Nehemiah, a disposition acted out by one "Sanballet and Tobiah," which has a considerable similarity to the disposition acted out by certain individuals of the present day. "When they heard that the Jews builded the walls of Jerusalem, Sanballet was wroth, and took great indignation, and mocked the Jews, and asked, what do these feeble Jews?" &c. Tobiah also made quite light of the work, and asserted that the walls were so weak, "that if a fox go up he shall even break down their stone wall." Even as small a thing as a fox: astonishing!! Notwithstanding the wrath and indignation of Sanballet, and the assertion of Tobiah, the Ammonite, they carried on the work: "and the walls of Jerusalem were made up, so that the breaches were stopped." Then they were very wroth! and not only were they wroth, but they all conspired to fight against Jerusalem and hinder the work. But the Jews having God on their side, were enabled, by a successful wielding of the instrument of death, which they held in one hand and working with the other, to carry on the work, to the no little mortification of "Sanballet and Tobiah." We once heard of a church whose standing and extent in the community was considerable at stated periods: her ministry assembled to repeal, enact, and re-enact her laws, which, in the process of time became considerably grievous and oppressive: after a while, some of her worthy sons went so far as publicly to declare that they themselves were men and elders in the same church; consequently, ended to the same privileges as well as those that pretended to rule by right divine. For this diabolical act of interference, they were looked upon and called "inveighers against the discipline:" but I would say against the hitherto undisturbed throne of oppression and tyranny, and by having men of such astonishing abilities as to render them competent to act the triple part of legislator, prosecutor, and judge; they were enabled to hurl these "inveighers" over the battlements of the church. Then their wrath and indignation were somewhat appeased. In this situation, the "turned out ministry" began to look around and consider. They could not brook the idea of being excluded from church privileges. They set about rebuilding the wall, or rather making a new one; and like the Jews, they sounded a trumpet, the signal of which was to resort hither unto us. They commenced the wall, and

being skillful workmen, they managed so that some of the rock from the old wall answered quite a good purpose for the new one. They proceeded cautiously, cementing each stone with brotherly love, and inscribing on it, "mutual rights among the ministry and laity." Although driven to this by necessity, there were some modern "Sanballets;" when they heard of it were very wroth, and took great indignation, and mocked the effort, while there were a great number of Tobiahs, who failed not to say that it was a feeble wall: just let a fox go up, and the stone or new wall will tumble down.—"It will soon come to naught; the workmen are all a set of restless aspiring men; backsliders, hypocrites," &c. The wall is coming to naught—"is going down" in Ohio—in Baltimore—North Carolina; and if a fox will go up, the remnant will fall and tumble into ruins: it will terminate in confusion. But the people, like the Jews, "had a mind to work," and notwithstanding the wrath and indignation of their opposers, they went fearlessly forward, and the wall was made up, after a long and boisterous night a polar star beamed in view, and an inimitable constitution was formed. The hitherto secreted banner of liberty was unfurled. The roll was beaten for volunteers; many came and engaged heart and hand in the work: when the men in power heard this, they were wroth, and all conspired together to break down this new wall, which, by this time, they began to conclude, would hold the weight of a fox. But having God upon their side, and this motto: "truth is mighty and will prevail." They have moved forward, and in a few years established a church, which bids fair at no distant day to be one of the fairest daughters of Zion, based upon the firm and inflexible pillars of mutual rights and brotherly equality, denominated the Methodist Protestant church.

A Workman on the New Wall.

For the Methodist Protestant.

AN ITINERANT MINISTER.

Mr. Editor,—Much has been written lately with a view to define and fix the meaning of the phrase, "An Itinerant Minister." Some of your correspondents say, they would find no difficulty in understanding the import of the phrase were it not for the definition given in our constitution. It is probable those persons look to the Methodist Episcopal church for a meaning, and suppose it is there to be found most intelligibly. But is this the fact? Does extensive or constant travelling and preaching constitute a minister an itinerant in that church? No. For there are many itinerants in that connexion who are constantly placed in stations; and there are many who remain for years in the same place, and only preach when it suits their convenience, and yet they are itinerants, and have a seat in the annual conference. Is no minister an itinerant except he be under the stationing authority? If so, then the bishops of the Methodist Episcopal church are not itinerants, for they are never brought under the stationing authority, but hold their office for life; yet, these are itinerants. And so of the book agents, editors, &c. They are not under the stationing authority, neither do they travel, but remain in secular business and hold their office by appointment of the general conference, and may be continued for life; yet, they are all itinerants. Taking these facts into view, it is not so very easy to fix upon the principle which

constitutes a minister in the Methodist Episcopal church an itinerant.

In the Methodist Protestant church the principle is fixed, and the phrase *itinerant minister* is defined. The constitution expressly states that he is one who is "properly under the stationing authority of the annual conference." And declares, "no person shall be recognized as an itinerant minister, preacher, or missionary, whose name is not enrolled on the annual conference list, or who will not be subject to the order of the conference." All that is necessary to ascertain whether a man is an itinerant in the Methodist Protestant church, in a constitutional sense, is, to enquire after a few particulars. 1st. Is he properly under the stationing authority of the annual conference? Did he come regularly recommended as the discipline directs, and was he received by vote of the conference to itinerate? 2d. Is his name enrolled on the conference list? 3d. Is he subject to the order of the conference, that is, does he submit to be stationed periodically by the authority of the annual conference? If these questions are answered in the affirmative, then the man is an itinerant, and if ordained, is a member of the conference; but if they cannot be answered in the affirmative, the man is not an itinerant, neither is he a member of the annual conference, except he be there as a delegate.

If it be here asked, is the president of the annual conference an itinerant? Most assuredly. He, as well as others, is at the annual disposal of the conference, and may be placed on any circuit or station within the district, or the conference may re-elect him for another year. But are the superannuated ministers itinerants? They are, if their names remain on the conference list, and they hold themselves subject to the order of the conference; for they are then properly under the stationing authority. These are permitted to select their place of labor and residence, for any definite time; but though they may be incapable of preaching constantly, they are expected to perform, at the direction of the proper authorities, any amount of labor to which their strength is adequate. Could an itinerant minister of the Methodist Protestant church serve in the capacity of editor and book agent, and yet retain his itinerant character and relation to an annual conference? He could not, unless he were stationed in the place where he is to edit the paper, &c. and be subject to the constitutional limit and change.

For the Methodist Protestant.

Mr. Editor,—I must beg your indulgence once more, to ask and to give publicity through the medium of your paper, to a few questions.

Are not all the pulpits of our connexion in the District of Columbia filled by the superintendents of the four stations? And has not this been the practice from the beginning of our christian community? Is not this the custom in Philadelphia and New York stations? Ought any one to say that he is "aware that there are but few itinerants who have the hardihood to exercise the power of filling the pulpits;" especially as it is a fact that some of our worthiest ministers have and do "exercise the power of filling our pulpits," and that not by usurpation, but by the grant of the people's representatives in convention assembled? Should it be affirmed, that if such a right is guaranteed to the superintendent, that no minister but the superintendent enters our pulpits but by the courtesy of the

superintendent? I ask whether it is not by courtesy of the people that the superintendent enters the pulpits? If a committee were appointed to fill, or to aid in filling the pulpits, would not all the ministers enter the pulpits by the courtesy of a committee? Would any minister enter the pulpits but at such times and places as the committee would specify? Would it not be anti-christian and unapostolic for a committee to say how often a minister of Jesus should preach? If a superintendent abuses this power, is he not tangible at the annual conference? and cannot the general conference make him amenable to the quarterly conference for his official conduct? Taking every thing into consideration, can the power of filling the pulpits be more safely placed than in the hands of the superintendent? If it be affirmed, that if the pulpits are to be filled by the superintendent, that we have gained nothing by our effort at reform? Is it not remarkable that any one should, in the face of the following facts, feel free to make such an assertion? Have we not gained the right of electing our class leaders, and by this means help to say who shall aid in doing the business of quarterly conferences? The right of sending delegates to aid in the business of the annual and general conferences? Is it no gain that we have a president instead of a bishop or bishops, and if he does not please us this year, the next we can leave him among his brethren and elect another? Is all this, and a great deal more, nothing to a church?

TIMOLEON.

RELIGIOUS.

From the Methodist Preacher.

Sermon.—Delivered at Southwark Chapel, on Sunday Evening, September 2, 1832, occasioned by the death of Adam Clarke, LL.D. FSA. MRIA. &c. &c.

BY THE REV. J. E. BEAUMONT.

"Jesus said, I am the resurrection. John, xi. 25."

(Continued from page 191.)

Permit the writer to say, that he has been acquainted with the Old Arminian Methodist church for forty-eight years; wherefore he remembers the late most excellent and truly devout man of God, Adam Clarke, in early life. And give me leave to observe, that a few years after he became a preacher, he was appointed for Jersey and Guernsey. While Mr. Clarke was at Jersey, it was impressed on his mind to visit Alderney; but this place being at this time peopled by outlaws, no mariner could be found who would trust this virtuous young apostle to the mercy of such miscreants. Mr. Clarke, being under the influence and direction of the Holy Ghost, determined on paying them a visit. He got a passage in a smuggler's boat, from which he was landed safely on the isle of Alderney; but knowing no one on the island, he for some time roamed about, with a heart truly devoted to the work in which he was embarked. At last, placing his eye on a little cottage he ventured to enter it with the promise of his Master, Christ Jesus the Lord, "Peace be to this house!"

Well, Mr. Clarke, in writing to Mr. Wesley, observes that the same small house was inhabited by an aged man and woman, the latter of whom understood his mission, and, like the Shunamite, perceiving that he was a man of God, showed him to an "upper room on the wall, where there was a bed, a table, a stool.

and a candlestick." Here Mr. Clarke, the good man, and his wife, spent a short time in prayer, when he prevailed on them to publish that it was his intention to preach. Around him they gathered, and he truly unfolded the gospel of our Lord and Saviour Jesus Christ; when many, being convinced of sin, were constrained to cry out for mercy; and many, gratified with the doctrine delivered, cleared out a large store-room, where he delivered to them his second sermon. On leaving the island, he was followed by the people, entreating him to stay with them, or shortly to return, or send one like himself; for they needed such preaching. Further, Mr. Clarke adds, in his letter to Mr. Wesley, that there was no minister on the Island but an old French Roman Catholic priest, who cared nothing for the souls of the people; and here, in early life, Mr. Clarke was made the sole instrument of establishing a society in that place, which hell and death have never yet been able to prevail against. God be thanked, and of his infinite mercy grant, that the death of this eminent man may be the occasion of the resurrection of the soul of the man who wrote me that letter!

It seems that his preaching extempore was considered, in the island, as a phenomenon; and on one occasion the governor heard him on the stairs, and at the conclusion of the service, politely requested him to allow him to see his Bible—fully expecting to find his sermon enclosed in it. He found it a simple Bible, without note or comment; and returning it to the preacher, expressed his pleasure at having heard the discourse.

I hold in my hand a copy of an extract from one of his letters to Mr. King, from Guernsey. He says, "Here I am determined, by the grace of God, to conquer and die; and have taken the subsequent for a motto, and have it placed before me on the mantel-piece." It is a Greek sentence, the meaning of which is, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive, and yet to conquer." That was the motto of Dr. Clarke's life.

Having fulfilled his mission, he was removed: and now the scene widened before him, and the whole length and breadth of England and Ireland laid at his feet. As it is impossible I can continue this narrative, I shall merely say that God gave him, henceforth, his heart's desire. He had now a noble and spacious theatre of action for the play of his faculties; and it must now be pleasing to observe, that all the way from the Norman Isles in the south to the Shetlands in the extreme north, he has diffused the savor of the knowledge of Christ; and all along—from one extremity of the British islands to the other, taking Britain itself as a centre—he has left a track of light and glory behind him. In what great division of the country has he not been? and where has he been and has not left the print of his feet, a memorial of his genuine piety, and acknowledgment of his sterling worth, the sweet odor of his name? The whole land is mourning for him: this day his name has been on myriads of lips since this morning's sun appeared above the horizon. What portion of the people is there not sighing to think that he is no more—that the wind has passed over him and he is gone? Oh, my heart is sad! I will not—I must not—I dare not utter all that I feel. Oh, thou great and gracious God, teach us to bow meekly before thee, and to profit greatly by this most stunning blow of thine hand!

What did I say?—that Great Britain and Ireland formed the theatre of his usefulness? It was a great mistake: all over the United States of America he is read, and studied, and felt, and all but seen and heard by the germinating mind of that new and teeming hemisphere. No wonder that its chief men should send an invitation to him to come and see their shores, as the last "*Christian Advocate*" so beautifully tells us—that he may go and tread their shores, and visit their pulpits, and bless their youth, and lift up his honored head among their rising schools and colleges; and by showing them ADAM CLARKE, let them see what a thinking head and a diligent hand a gracious heart can bring forth, under the divine blessing. But what a shock is now vibrating towards that land! How will they grieve—not that they shall see him no more, but that they shall never see him at all! In Germany, as I was told by a learned friend and a great traveller, who was present at his funeral, he will be lamented as much as in this country—that he is beyond measure respected and revered there, his works having revealed and praised him in their gates. When I think on these things—when I look back on the course he has thus so long and so splendidly pursued—when I reflect on the rectitude and gentleness of his doings, as a ruler in our Israel—when I call to mind that his single object was to advance the power of religion in every part of the land, and to render Methodism its chief blessing, safeguard and glory—when I call to mind his unparalleled pleadings for the thousand charities among us—when I know that he drew over to our society individuals of station and exalted character, that the fame of no other than his name could attract—when I remember that he had set his heart on the conversion of all men, and how dear that object was to his benevolent mind, and how vigorously, and steadfastly, and triumphantly he worked for its accomplishment—when I think how wise, and good, and great he was—and then, when I think myself of the melancholy fact, that he has been taken away, hurried away out of the land of the living, and that we shall see his face no more, behold his form, and hear and profit by his discourse no more,—I am amazed and very heavy. When I remember those words that he uttered in the last conference on the first day,—“I am the father of the conference, and you cannot help yourselves,”—words which are now ringing in my ears and thrilling through my heart—how can I believe that he is gone? And yet, gone, gone, gone from us he is! and I can only exclaim, as Elisha did, when, with sorrow and surprise, he saw Elijah carried from him into heaven, “My father, my father, the chariot of Israel and the horsemen thereof!”—But I must go on.

In his conduct amongst men he was remarkably plain and manly—natural, simple, honest, ingenuous and unaffected. His conversation was pleasing and lovely, not learned, except when circumstances so combined as to render it a duty to give it that particular character. He never pretended to refinement, though he was eminently affable and polite, and disclosed by his manner the effects of that intercourse which he, more than any other man who ever bore the appellation of Methodist, actually had with what is usually called good society and exalted rank: all who approached him felt the indefinable but irresistible fascination which such intercourse never fails to produce on a nature like his.

The excellencies of his sentiments were not drawn from exterior embellishments, their char-

acter not needing the aid of foreign ornament, but were, “when unadorned, adorned the most.” From his extended and unbounded acquaintance with the religious world, and from his access to every walk of life, his information was universal. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness, as every body knows, his heart was the region of cheerfulness, and on his tongue was the law of kindness. Warm in his friendships, none could surpass him in sympathy for his afflicted people and suffering friends, or his possession of sentiments of participation in their joys. In fine—the spirit, influence and virtues of Christianity uniformly diffused over his character a serene splendor—adorned and imbued his whole behaviour. His fine intellectual and commanding mien, together with the natural and easy manner, that seemed to pervade him like an atmosphere, were particularly prepossessing and delightful; and perhaps it was impossible for any person, however uninfluenced by religion, to experience disgust or to feel uneasy in his company; for the heart that did not vibrate to his, felt constrained to pay homage to his superior greatness and unaffected goodness.

But you expect me to speak of him as a preacher. I consider him to have been pre-eminently great, and that he occupied a field of religious eloquence altogether and exclusively his own. The whole kingdom has acknowledged the sway of his master mind as a teacher of the people. The truths of revelation received a coloring and flew forth from his skilful hands with an energy that secured the attention, admiration and reverence of myriads, and the actual reception and personal belief of thousands. He took up the precious ore as it lay in its original bed; and by such a disposition of its several parts, and such a powerful handling of it, as a whole, compelled myriads to acknowledge its heavenly worth and origin, and to sink and flinch, and quiver, under its searching power. His manner of preaching was, beyond all comparison, authoritative and forceful; and no one could listen to him without being assured that he was as certain of the truth of what he was enforcing as of his own existence. He spoke in the fulness of his heart, and delivered, with the earnestness of a messenger of God, that which he had received from the Lord Jesus Christ.

There was, in his preaching, not only intellectual perception, but also the power of moral suasion; and his hearers were made sensible of it; they felt that he and his subject were one—that his being was possessed of it—and that it was twined and intertwined, laced and interlaced with the very essence of his nature—that they might cut off his right arm, but that nothing could separate him and his faith. It was this air of authority in which his message was steeped, that made it altogether his own, and perfectly unique. He demonstrated and expounded, perhaps, as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. He conveyed the knowledge of it and commended the testimony of it to every man's conscience; and with his mighty galvanic battery of logical argumentation, stormed the citadel of many a proud and lofty spirit, and gained a lodgment for the heavenly message. He made the truth flash forth its own evidence; so that you saw its coruscations and felt its weight. This gave his addresses the momentum, the penetration and the force which it is difficult to describe to one

who never heard him, and impossible to conceive.

But, after all, I think it will be admitted, that the great and prominent characteristic of his preaching, was the high degree of unction that generally pervaded it; hence it was that a sermon of Dr. Clarke's was universally looked forward to, by the people, as a feast—a spiritual banquet—as food into which, as into that of Elijah, on one occasion, a heavenly seasoning was transfused, so that the receiver could go on in the strength of the meal for many days. It was this that made the word of the Lord so precious. From his lips the gospel came, not distinguished by its authority alone, but also by its fragrance. In fact, to hear the doctor was regarded by multitudes of sensible pious people, as the greatest treat of their lives. Some years since, when coming from the pulpit stairs, after preaching before the conference, the subject having been the account of Barnabas, Mr. Miller stepped forward, flung his arms round his neck, wept a flood of tears, and said, "Bless you!—you are a man of God, full of faith, and full of the Holy Ghost." We know that by his labors much people were added to the Lord: his ministry is thought to have been more successful than that of any of his companions, except Mr. Benson's, and not less than his; and certainly was more successful than that of any minister now living, unless we except the Rev. Rowland Hill, who has had some fifteen years more of public life and labor than he had.

The interest that his visits in any part of the provinces excited was prodigious, and will by and by become incredible. And here it must be sufficient to say, that during the greater part of his life, down to the last closing day, he could, in any city, town, or village in England or Ireland, have filled and crowded the largest chapel, on the morning of any week day of the six: and as to his collections, every body knows there was a marked difference between their amount and those of the most talented and eloquent of his coadjutors.

For several years he has been regarded with far more reverence than is ordinarily felt by a people towards an established and able minister. His high character—his extended reputation—his achievement of an elaborate and imperial Commentary on the Holy Scriptures, with the accurate meaning of which it was presumed he was acquainted, above the lot of his own coevals and brethren in general—his venerable, grand and apostolic appearance—the unfaded freshness of mind which he retained through a long life of ministerial greatness—his title to some of the most distinguished honors in the aristocracy of letters—with many other considerations, which I cannot touch upon,—gave to his name, and person, and ministry, a popularity whose volume and depth distinguished it from that of any other, even the most acknowledged and distinguished men amongst us.

But he is not merely to be considered as a Methodist, though his attachment to Methodism never knew any diminution; and towards the people his affection was maintained, through evil and through good report, unaltered, and, we believe, undiminished to the last. But as he was the very antipodes of bigotry and sectarianism, he took a lively interest in every thing affecting the fortune, and condition, and prosperity, and destiny of the church of Christ. A more expansive and generous mind we know not. His judgment of his brethren was never harsh or severe; and he was always ready to

put the best construction on their sayings and doing which truth and justice would admit, and almost more than that. His kindly feeling towards his brethren and mankind at large, it has been thought, he carried to excess; but he knew more men and more of men than most: and the result of his extended commerce with liberal and opposing parties was that his love to all was increased—the never-failing effect of travel being to rub off the austerities, to dilate the contractions, and to diminish the selfishness, which are found to hang about all men who live within the narrow limits of some nut-shell locality.

(To be Continued.)

For the Methodist Protestant.

PROTRACTED MEETINGS.

I desire, while our brethren of various orders in the church are discussing their respective claims, to drop a hint or two as to the claims of a particular order, as yet occupying no space within our pale, but which certainly has very strong claims upon a portion of our attention. I allude to the unconverted—to sinners—the sheep wandering in the wilderness, who ought to be numbered among the flock in our Master's fold. Now, that we as christians are bound to regard them with peculiar interest and concern, I infer from the fact of "our Lord having died for them;" and we cannot, as lovers of Jesus, look with indifference upon the fate of those "who are the purchase of his blood." But again, many of the unconverted are connected to us by the "tenderest ties:" they sustain the endearing relations of parents, children, sisters, brothers, husbands, wives, friends, neighbors, fellow-citizens, &c. Indeed, there can be no doubt as to the concern we, as christians, ought to feel as to their fate, in view of our obligations to God and man—"Love God supremely and love your neighbor as yourself;" and there is no need of argument to establish their claims to our attention and assistance. Then how shall we bestow our attention and assistance upon them? I shall not call up for consideration the various means of accomplishing this end, but shall invite attention to one which has seldom proved ineffectual, either as it regards the effort of the christian or the profit of the unconverted—Protracted Meetings! Of these, camp-meetings are perhaps most successful; but as their frequency is impracticable, two, three, or four days' meetings have been chosen to fill up the intervals, and these have proved of incalculable benefit to the strangers from grace,—the thoughtless many who are living and dying without inquiring why? Under a single sermon the sinner may be brought to tremble, and even to weep, and then so soon mingling with his gay, graceless companions; these, like the birds, will pick up the seed ere they can vegetate; and he is again unconcerned by the time the minister re-appears in the pulpit. But when a second appeal to his conscience so soon succeeds the good impression that has been made, its effect resembles that of the farmer's implement which, casting the earth properly prepared, over the seed, protects it from the birds, and assists it in the process by which it shoots forth its roots, and elevates its spire, and rises to expand its foliage, to receive the early and the latter rains, and ultimately to produce the ripe ear. Now such meetings are extraordinary, in the proper sense of that term, and require extraordinary exertions. No single minister can sustain the entire ministerial labor actually necessary; nor can a few official brethren

accomplish the duties devolving upon acting laymen upon such occasions. Extra ministerial aid is required, and every acting layman present is needed. Ministers and laymen should go up together in the unity of the Spirit, as a phalanx under Christ our head, in full array against the legions of the wicked one. The itinerant ministers can seldom leave their circuits or stations without violating their obligations. Unstationed ministers are freed from obligations of this peculiar character, and nothing of this kind is an obstacle to their going up. The principal obstacles are the want of a missionary spirit,—the distance and the expense. As to a want of missionary spirit, there is no excuse. I will be plain—there is no excuse! Let him, who, examining himself, discovers this dreadful deficiency, think of the coming of our Lord Jesus Christ—think of his words: "if ye love me, keep my commandments;"—think of Paul's prophetic declaration: "If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha!*" and then let him tremble before God, and "apply his heart to wisdom!" If he needs assistance in this study, let him consult the wise Psalmist: "The fear of the Lord is the beginning of wisdom!" Distance may afford a sufficient apology. I do not pretend to say how far an unstationed minister ought to go to search for the lost sheep of his Master; but I fear that some, (though I cheerfully add but few are of that character,) will not go so far to look for one of their Master's lost sheep, as they would for one of their own! But this I must be allowed to say, ten or twelve miles ought not to form an insurmountable obstacle. By reference to No. 7 of Vol. 3, of the Methodist Protestant, I find an unstationed minister took a tour of four weeks, during which time he performed a considerable amount of labor, and was instrumental in gathering many wanderers into the fold. This minister was in his 78th year!! But the expense—the expense. In some cases this does form a real obstacle, but in more, an imaginary one. If a man devotes six days in pursuit of ways and means, he may spare one day for the work of the ministry. But what does he want ways and means for? Is it to provide decently for his family, and to empower him to distribute to the necessities of the sufferers? Or is it to enable him to procure the luxuries of life, to allow himself and family unnecessary indulgence, and say to the hungry, "be ye fed!" to the naked, "be ye clothed!" and to perishing sinners, "I cannot endure the expense of visiting you who are in the prison of sin." I do indeed fear that this apology of "expense" in many instances will not prove sufficient in the "great day of God Almighty!"

Let no one think that I express myself in too strong terms. The defect is a contrary one. I mean no disrespect to unstationed ministers: I have steadily advocated their rights, and may soon be numbered among them. But in obedience to the command of Him who ruleth in the heavens, I would "lift up my voice like a trumpet," and calling upon those who, in this respect, are at "ease in Zion," and pointing them to the innumerable company of the unconverted; I would beseech them "that they suffer not souls to perish for whom Christ died!"

LACIDAR.

Why are we more alarmed and concerned at breaches of duty to man than God, but because they are seen and observed? What, then, is our principle of action.



BALTIMORE:

FRIDAY, JUNE 21, 1833.

We perceive by the reports of the Presbyteries of the Presbyterian Church, that generally, and indeed in almost every case where there was any considerable revival of religion within their bounds, that these were commenced either in Sabbath Schools—Protracted Meetings, or Temperance Societies. This is the testimony from most of those Presbyteries so far as we have seen them.

How is it with us Methodist Protestants in reference to these institutions? Are we not greatly in the rear of other denominations in the formation and support of those great public operations? Where are our children classed in Bible classes by the ministers, and where are the ministers sustained by the congregations? Where are our Sabbath Schools established, and where sustained by the influential and pious of the members, male and female, old and young.

Where are our protracted meetings, and how are they sustained, both from the ministry and membership? And where are we in the moral and evangelizing operations of the Temperance cause?

We are happy to state that in a few sections of our church much has been accomplished in each and all of these institutions. Yet even where these flourish most—the most laborious and successful ones consider that much yet remains to be done even among them.

Our church is, or ought to be a Missionary Church.—Our preachers and people should be missionary in their views and operations as far as practicable. In so far as we are faithful in missionary gospel efforts, we may expect to prosper—and just so far as we move not from our own houses to carry the benefits of moral and religious instruction to others, shall we indeed become "little and unknown"—and of course unfelt as to any extensive practical influence on the minds of others.

Christians are called to be "the lights of the world"—a city set on an hill—that they may be seen, acknowledged, and their example felt. This was the design of our blessed Saviour who constantly "went about doing good." Do we, individually, go with the consolations of grace to the afflicted, the bereaved and the dying?

Is it positively true, "that pure and undefiled religion before God—mark, 'before God,' is to visit the widow and the fatherless in their afflictions, &c.—and if so, shall our justification 'before God' depend on the performance of this duty? We believe both, and yet those duties by many are neglected. Yet we hope by remaining unobserved and obscure, and by hiding our talents in a napkin, that we shall escape punishment, because the trust deposited in our hands is not so great as that placed in the hands of some others—vain refuge. "Cast the unprofitable servant"—the "slothful servant"—"into outer darkness" will be heard by many who are now singing a requiem to themselves, because they are endeavoring to be quiet—when their voices should be heard, and their sounds should have gone forth into their entire neighborhood. "Am I my brother's keeper?" is a reply, which in substance is but too common when we are strongly pressed by an ardent minister or member of the church, and whose soul is in his work, with the question, "My brother, my sister in Christ, what are you doing towards saving your brother or sister, or neighbor from

eternal death? We shrink from our duty by saying we wish to be private and retired Christians. "Inasmuch as ye have not visited the sick or the captive—neither have ye gone into the abodes of the hungry, or clothed the naked"—"Ye have not done it unto me."—Depart into everlasting fire prepared for the Devil and his angels." It is too laborious even to teach the children in a Sabbath school their duty to God. It is too abstemious for us to furnish our personal pledge to the world, that we will sustain the growing and rapidly increasing prosperity of Temperance—and as to going over to the help of our brethren in seasons of revival, "we really cannot spare the time!" Great Saviour of our sinful souls, are we not abashed and confounded at thy unceasing efforts while on earth for us and for the salvation of our souls, and are we not petrified into astonishment at our personal indolence?

We believe there are a goodly number of our brethren and sisters who are daily and zealously engaged in forwarding the interests of piety by their best possible efforts. Why shall not all of us be similarly engaged?

Is it more just that the publisher of a weekly journal should be punctual in procuring the paper, furnishing its contents, paying the printer, and forwarding the paper regularly to those who have become its subscribers; we ask, is it more just for him to do this with punctuality, than it is that the subscribers should pay regularly and punctually? We have to find all these, and we expect the subscribers to find and send us their subscription money with equal punctuality. Suppose we were to defer the issue of the paper as some do their subscriptions, what would be said?—and what ought the publishers to say when they are not promptly paid? We hope some will feel the force of this article and act accordingly.

CORRESPONDENTS.

"New York" in reply to "Philadelphia"—"The opening of Union Chapel," and the Obituary by our Sister "Virginia," are received, and will appear in our next.

CAMP-MEETINGS FOR THE MARYLAND DISTRICT.

ANNE ARUNDEL CIRCUIT.

White Marsh, July 18th.—Dr. W. W. Wallace, W. Everest, F. Stier, William Kesley, J. W. Porter, Henry Myers, and Dr. Davies.

CAROLINE.

July 19.—N. Dorsey, S. L. Rawleigh, S. Taylor, Wm. Collier, and George D. Hamilton.

WORCESTER.

Snow Hill, July 26.—George D. Hamilton, I. Webster, W. Collier, T. H. Stockton, L. R. Reese, S. L. Rawleigh, N. Dorsey, A. Webster, C. W. Jacobs, and S. Taylor.

QUEEN ANNS' and TALEOT.

Hibernia, Aug. 2.—Wm. Collier, C. W. Jacobs, N. Dorsey, I. Webster, L. R. Reese, and Dr. Wallace.

DORCHESTER and SUSSEX.

August 2.—Stephen Taylor, S. L. Rawleigh, James Hanson, T. H. Stockton, A. Webster, George D. Hamilton.

REISTERSTOWN CIRCUIT.

August 9.—A. Webster, H. Myers, E. Henkle, W. C. Poole, J. W. Porter, D. E. Reese, Jr. W. Sexsmith, Dr. Davies.

KENT CIRCUIT.

August 9.—James Hanson, Dr. Wallace, Wm. Collier, Samuel Rawleigh, C. W. Jacobs.

DISTRICT OF COLUMBIA.

August 15.—William Kesley, L. R. Reese, T. H. Stockton, Dr. Davies, Eli Henkle, D. E. Reese, Jr. A. Webster.

LAUREL.

August 16.—Samuel L. Rawleigh, Stephen Taylor, Wm. Collier, Dr. Wallace, N. Dorsey, G. D. Hamilton.

WILLIAMSPORT.

August 23.—William C. Pool, J. Varden, F. Stier, Wm. Kesley, T. H. Stockton, Hugh Doyle, D. E. Reese, Jr. R. T. Boyd, and J. W. Everest.

PIPE CREEK.

August 30.—I. Webster, William Sexsmith, E. Henkle, Dr. Wallace, James Hanson, L. R. Reese, T. H. Stockton, J. Varden, and B. Appleby.

SHIPPENSBURG.

September 6.—R. T. Boyd, James Crouse, W. C. Pool, I. Webster, J. W. Porter, Hugh Doyle, & J. W. Everest.

PRINCE WILLIAM.

Sept. 20.—D. E. Reese, Jr. Eli Henkle, L. R. Reese, Thos. H. Stockton, Wm. Sexsmith, H. Myers, and J. W. Everest.

DEER CREEK.

Sept. 27.—J. W. Porter, B. Appleby, F. Stier, Charles W. Jacobs, William Kesley, Dr. Wallace, I. Webster, A. Webster, and R. T. Boyd.

The Unstationed Ministers and Preachers of the Methodist Protestant Church, are affectionately requested to attend the Camp-meetings—it is hoped they will be able to comply with this request. It is very desirable, that the brethren, who have been appointed to attend the above Camp-meetings, should be on the ground at the commencement of the meeting. J. S. REESE, President Maryland District.

June 12, 1833.

BUSINESS DEPARTMENT.

—We thank Bro. Evans, Superintendent, for an order for 30 copies of Mosheim, 4to, and 12 of Prideaux. Will not others imitate his example?

Remittances on account of Third Volume.

By W. C. Lipscomb, for Thomas Tucker. By John Smith, for J. Mallison. By Thomas McCormick, for Marcus Brown. William Hissey, Rowland Rogers, John Q. Hewlett. Richard Davis, E. Noye, (for six months.) James Harris, Jr. John S. Abel. By E. D. Tarver, for David Lane, D. Fowler, and W. Irons. By E. H. Cook, for B. B. Hutchinson, and Samuel Oliver. By E. D. Tarver, for David Lane, Second Volume.

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Mrs. Mary Baskerville.

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